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The following incidents during the past 9 months illustrate the results of the Vatican incitement of the Catholic clergy.

During a church ceremony in Ptuj, the Yugoslav national flag was torn and a group of priests attempted to transform the church ceremony into a political demonstration. At Jursinci near Maribor, a group of worshipers stripped the five-pointed star from the flag at the instigation of Pastor Franc Veselic, and then the Maribor bishop blessed the flag. Father Grakovic put up a starless flag on his church in Dugi Otok. Father Crnkovic from Bjelovar warned that a war was coming, and that not a single Communist would survive it. A group of theology students from the Zagreb Seminary formed a Ustashi terrorist group, and with the knowledge and protection of the head of the seminary, held public gatherings at which Ustashi speeches were read and the picture of Pavelic displayed. A White Guard group organized at the Ljubljana Seminary issued a secret Fascist periodical entitled Med Nami (Between Us) or Zlomskove Drobitnice (Breakable Pieces). In Senj, Pastor Dusko Zorec publicly defended Artukovic. Some priests in Bjelovar proclaimed Pavelic and Artukovic great men and great politicians. Pastor Marusic, of Sumartin on Brac Island, chased Friar Jurjevic out of his home because he had joined the People's Front. Father Emilije Muzic in Losinj referred to Yugoslav soldiers as wild men. A spy center, equipped with the most modern equipment for transmitting coded messages, was discovered among the Franciscan Fathers in Pula and the Dominican Fathers in Daili.

Many other priests are using the pulpit, the confessional, and even burial services for their base political purposes. They are not concerned with religion or the church, but desire wide political influence over the people according to directives they receive from the Vatican.

The Vatican is conducting a planned policy to strain relations with Yugoslavia, and is employing all its authority to compel individual priests to make provocative attacks and engage in activities against the people. Individual conflicts and incidents, such as the Bishop Vovk affair, are a direct result of such policies and activities. The increasingly unfriendly and reactionary activities of the Catholic clergy are provoking rebellion among the people, and reviving memories of the active part a considerable number of the clergy took in aiding the occupation forces and informing against the people's soldiers. These factors played an especially important part in the Vovk affair.

At the time of Bishop Vovk's arrival at the railroad station in Novo Mjesto, many people gathered demanding that he return to Ljubljana. This was his first visit to Novo Mjesto since 1941, when members of the Catholic clergy, appealed to by the war criminal Bishop Roxman, informed against 100 inhabitants of Novo Mjesto to the occupation forces. One woman who had had two brothers shot at that time was the first to demand that Bishop Vovk leave. She was joined by an elderly man whose sons had been killed. Others present had suffered similar personal tragedies. Because of prompt and energetic intervention by the people's government, Bishop Vovk sustained only slight injuries in the melee. Ivan Tavcar, ensign in the People's Militia, took Bishop Vovk under guard and also received slight injuries. The inhabitants of Novo Mjesto were also prompted to this demonstration by the recent activities of a group of White Guardists, including a Catholic priest named Siraj. Siraj is responsible for the death of four inhabitants of Novo Mjesto, and the internment of nine others whom he denounced to the occupation forces.

Although the people's revolt against the traitorous actions of many members of the Catholic clergy during World War II has not yet subsided, the Vatican is again inciting Catholic priests to work against the people. The Catholic Church in Yugoslavia is thus consciously creating conditions for such incidents and is responsible for them.

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It appears that the Vatican is avoiding consolidating relations between the Catholic Church and the state in Yugoslavia. Although Yugoslavia is not a predominantly Catholic nation, and hundreds of thousands of those the Vatican claims as Catholics are without faith, the Yugoslav government has gone to the utmost limit in its policy of tolerance toward the Catholic Church. In the meantime, the Vatican is making impossible the creation of a *modus vivendi*, and desires nothing less than a change in the Yugoslav Constitution; it also wishes to interfere in the internal affairs of Yugoslavia and to force its will upon the people.

The Vatican is hampered because the church and state are separated in Yugoslavia, although this is also true in the US, France, Sweden, etc.

The Vatican demands compulsory religious education in the schools, yet such religious training can be based only on the free choice of parents, without pressure being brought to bear from any side.

The Vatican sides with all convicted priests, war criminals, and traitors, and regards the prosecution of traitors as persecution of religion and the church. It insists that not one convicted priest-traitor is guilty. In the meantime, its bloody friends and associates, the fascist and Ustashi criminals, are being helped with money and documents and being sent to Argentina under its protection. Now representatives of the Catholic clergy in Yugoslavia are again proclaiming these criminals great men.

In their tolerance of the Catholic Church, the Yugoslav authorities have gone so far as to release Stepinac, who can never be morally rehabilitated because of his attitude during the occupation and collaboration with the occupation forces. The Vatican replied to Stepinac's release with new abuse. It is recommended that those responsible in the Vatican heed the advice given in an article by Allesandrini in the Osservatore Romano which was written because of the Bishop Vovk incident. The article stated that the Catholic conscience and feeling of all free peoples will not remain indifferent to facts which disclose a method of thinking diametrically opposed to the human conscience.

It appears that the Vatican has forgotten about the human conscience.

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